

sacramental charisma, which also fascinated Bourdieu. These point to capacities rather than incapacities, choices directed to enablement not disablement. Concentration on the bizarre range of beliefs and practices of American Evangelicalism, now complicated by conspiracies and the political endorsements of Trump do legitimise concerns with power and deception, but in ways that distort wider understandings of Christianity, especially Catholicism.

Guest seems to treat Islam as all too credible to degree to which Evangelical Christianity is incredible. Concerns with power play to sociological strengths but in ways which generate a reductionism in deference to the credibility of power at odds with interests in faith. In that sense, the title of the study is divided against itself. The problem is that interest in faith requires reference to theology in ways that accentuate a sense of its absence in treatments of religion. This stimulating and rich study takes matters to a fruitful edge of conjecture for the sociology of religion and thus has much to be commended.

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ON DIVINE REVELATION: THE TEACHING OF THE CATHOLIC FAITH I by Fr. Réginald Garrigou-Lagrange OP, translated by Matthew K. Miner with introduction by Cajetan Cuddy, OP, *Emmaus Academic*, Steubenville (Ohio), 2022, vol. I, pp. 856, \$59.95, hbk

ON DIVINE REVELATION: THE TEACHING OF THE CATHOLIC FAITH II by Fr. Réginald Garrigou-Lagrange OP, translated by Matthew K. Miner, *Emmaus Academic*, Steubenville (Ohio), 2022, vol. II, pp. 656, \$59.95 hbk

It is uncommon to write a book review on a book that was first published in 1918. However, an abiding interest in the work and thought of the French Dominican philosopher and theologian Fr. Réginald Garrigou-Lagrange OP (1877-1964) led professor Miner to translate the last authorized Latin edition of the friar's *De Revelatione per Ecclesiam Catholicam proposita* of 1950 into English and publish it in two volumes. Garrigou-Lagrange's work is a classic but above-standard university Thomistic interpretation of fundamental theology in its scope and speculative level. Thanks to its precise fidelity to the original text (including quotations with adequate explanatory notes), this translation retains its contemporary character and is thus both a source of an inspiring doctrine and a document of its time. The work has hitherto been known in English only in an abridged and revised version of Thomas Joseph Walshe's *The Principles of Catholic Apologetics* published in 1926.

The first volume is introduced by Fr. Cajetan Cuddy OP and his study *Garrigou-Lagrange and the Renewal of Catholic Theology* (I, pp. 1–43), followed by *Translator's Introduction* (pp. 45–53), and the original *Preface* by Pope Benedict XV from 1919 (I, p. 57), and Garrigou-Lagrange's *Author's Preface* from 1944 (I, pp. 59–63). Cuddy, in his very careful introduction, using a very rich and updated bibliography, has chosen a difficult goal: to place this book in a contemporary context and limits, while at the same time pointing out its lasting contribution. Cuddy accomplishes this through an objective account of Divine Revelation and the often unhelpful fragmentation and subjectivity that much of today's work in the field of fundamental theology cannot avoid, and even considers it an asset. Cuddy sees the place of this book in a continuous process of *theological renewal* as a kind of counterpoint to the 'uncertainty' accompanying the post-conciliar conception of fundamental theology, already pointed out in 1980 by Jean-Pierre Torrell OP (I, p. 31). Although Cuddy takes a rather critical view of the 'new theology', using quite reasonable arguments, he offers a rather optimistic solution in the rediscovery of objective theology as a science. However, the question remains, would the exponents of the *nouvelle théologie* themselves be as receptive and optimistic about integrating Garrigou's concepts and vice versa?

Garrigou-Lagrange's work itself is divided into two large sections ('books'), corresponding to our current two-volume edition. The first is devoted to Sacred Theology itself, to the methodology of apologetics and to the notion, possibility, necessity, and discernibility of Revelation. The second is on the motives of the credibility and on the existence of Revelation. The second volume includes a useful *Index of Subjects and More Notable Persons* (II, pp. 611–628), corresponding to the Latin original, but the summary bibliography is missing and, although not in the original edition, could have been added to the modern translation. A major shortcoming of this index, however, is the fact that the pagination corresponds to the Latin text, which readers may not have at their disposal.

Garrigou accurately distinguishes (I, p. 96) between revelation, theology, and faith (which is not entirely true of the English translation of the book's title!) and implicitly identifies *sacred theology* with *sacred doctrine*, which is an acceptable, though not the only, Thomistic solution. It can be summarized, then, that *theology is an acquired and speculative science on God from the perspective of his Deity and under whose notion it knows all other things*, even though theology as a science is not essentially a supernatural habit (I, pp. 84, 94), although it necessarily presupposes an infused Catholic faith as a virtue (I, p. 97). Given the state of theology today, the first book section on the self-conception of theology as a science probably remains the most stimulating, although there are multiple interpretations of it even among Thomists, and chapter 5 *On the Notion of Mystery and of Dogma* (I, p. 297), because just today the term 'mystery' often takes on a very different, agnostic dimension. Probably the greatest emotion and perhaps even serious discussion can be aroused by the

chapter 15 of the first volume *On the Duty of Receiving Divine Revelation After It Has Been Proposed by the Church* (I, 551). Garrigou's exposition refers not only to natural religion, but also to the moral obligation to accept Revelation on a personal and social level too. This theme is deeply related to the Thomistic conception of freedom and grace, which is certainly not and has not been shared by all other theological schools. As a good beginning for a possible serious discussion on this very delicate topic, it is sufficient for the time being to recall the natural certainty of the knowledge of God's existence and the generally valid ethical duty to live according to the truth known.

But what is perhaps most surprising and most lacking in the text, although the second volume is devoted to a careful defence of the credibility of the Bible, is a near-complete omission on the definition of the Divine Tradition as the second of the two most important sources of Revelation. In vain would we look for its definition or division between the Divine and immutable Tradition, as a revealed *depositum*, and the traditions that are purely apostolic, whether ecclesiastical or human and regional, the latter of which which may be subject to legitimate changes. In this respect, the Author's predecessors (e.g. J. B. Franzelin SJ and his *De Divina Traditione et Scriptura* from 1870), and successors (e.g. Y. M.-J. Congar OP and his *La Tradition et les traditions: essai historique* of 1960), have done very valuable work and this book should be studied in their context, and this, among other things, with regard to today's very ambiguous and confused term 'living tradition'.

In the second volume, chapter 14, *On the Act of Faith in Relation to Credibility*, is probably of particular interest. It is also a very relevant subject. Alongside the commonly held sentimental and subjective views that confuse faith as an infused virtue whose origin and motive is God Himself with an undifferentiated religious view, there emerges a very well-explained Catholic conception of this theological virtue (II, p. 655).

From the point of view of Thomism itself, this book is undoubtedly a development, supplement, update and systematic application of Aquinas's principles. The 13th century simply did not know any 'fundamental theology', nor did it know any 'ecclesiology'. Garrigou also, in his work, quite objectively compares the views of other Thomists as Capreolus, Cajetan or John of St. Thomas and Gonet, although he does not spare his modern opponents (Blondel, Le Roy). In Garrigou's theological production, as for the whole of Neo-Scholasticism, there remains the weakest part of so-called *positive theology*, the work with original sources. However, a strength that far surpasses the weakness is the speculative and rational argumentation indispensable for apologetics: in contemporary theology, these are severely lacking, but in this regard the book has permanent value.

The book can benefit at least two audiences: to remind university students of Catholic theology of the objective character of Divine Revelation or theology as a real science and the plausibility of its arguments, and to

inspire contemporary lecturers of theology to prepare a just as brave but contemporary and updated work on the same topic.

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SPIRITUAL EXERCISES FOR A SECULAR AGE: DESMOND AND THE QUEST FOR GOD by Ryan G. Duns SJ, *University of Notre Dame Press, Notre Dame, Indiana, 2020, pp. xxvi + 357, \$70.00, hbk*

Lamenting the divorce between ‘academic’ and ‘spiritual’ theology has become commonplace, as has citing Karl Rahner’s prophetic counsel regarding the necessity of a catholicized mysticism for the Church’s survival. Heeding these summonses, though, by proffering a genuinely novel formative and informative text intending the reader’s transformative performance is a noteworthy achievement, and such is precisely what Ryan G. Duns SJ, accomplishes in *Spiritual Exercises for a Secular Age: Desmond and the Quest for God*. Employing Charles Taylor’s narrative ‘mapping’ of secular modernity, Duns leads the reader—or, better, the exercitant—to the receding shores of Matthew Arnold’s ‘Dover Beach’. In a creative and constructive reading of Irish philosopher William Desmond’s metaxological thought as a spiritual exercise, Duns counterintuitively suggests that the Sea of Faith’s ‘melancholy, long, withdrawing roar’ may be but a prelude to a reinvigorated perception of and attunement to being’s great chorus. Duns details the means for cultivating such an attunement in this fecund intermingling of two burgeoning discourses—one pertaining to the recalibration of Christian spirituality for a secular context, and the other to unearthing the immense theological potential subterranean yet ever-operative in Desmond’s thought.

First, an introductory note on William Desmond is in order. Desmond’s distinctive contribution to contemporary philosophical discourse is his development of ‘metaxology’ (his neologism), particularly as expounded in a trilogy authored between 1995 and 2008. For Desmond (as for Duns), metaxology is a performative discourse which words (*logos*) the between (*metaxu*) in which we always already find ourselves and within which our thinking inexorably takes shape. As both a discourse and a disposition, metaxology serves an architectonic function: it coordinates, calibrates, and chastens the respective competencies and totalizing pretensions of univocal, equivocal, and dialectical thought. We are beings in (the) between and in (the) flux, and metaxological metaphysics—with *meta* meaning both ‘amidst’ and ‘above’—engages in an open-ended dialogue with (because